



## Clark's Lookout State Park Indian Education For All Lesson Plan

### Title

People and Place: Understanding how human interaction with the land influences culture

### Content Area

Geography

### Grade levels

9<sup>th</sup>-12<sup>th</sup>

### Duration

5 class periods

### Goals (Montana Standards/Essential Understandings)

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Rationale:** Students gain geographical perspectives on Montana and the world by studying the Earth and how people interact with places. Knowledge of geography helps students address cultural, economic, social, and civic implications of living in various environments.

### Benchmarks

Students will:

4. Analyze how human settlement patterns create cooperation and conflict which influence the division and control of the Earth (e.g., treaties, economics, exploration, borders, religion, exploitation, water rights).
5. Select and apply appropriate geographic resources to analyze the interaction of physical and human systems (e.g., cultural patterns, demographics, unequal global distribution of resources) and their impact on environmental and societal changes.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

### Introduction

Projecting above the dense cottonwoods and willows along the Beaverhead River, this rock outcropping provided an opportunity for members of the Lewis and Clark Expedition to view the route ahead. Captain William Clark climbed this hill overlooking the Beaverhead River to scout what lay ahead for the Lewis and Clark Expedition.

“The Aaron Arrowsmith Map of 1802,” Attachment C, portrays a view that North America was a vast and empty land. However, Thomas Jefferson and other leading white men knew at the time that the land was not empty, but very much occupied by vast numbers of Indian people who were members of literally hundreds of tribes. The map, *Indian Tribes of North America, c. 1600*, Attachment B, shows, generally, the areas of occupation by these Indians. Even though the tribal boundaries are not exact, there are no empty spaces on this map; all areas of North America were claimed, occupied, and used by one or another Indian tribe.

The map, “Transportation and Travel Routes,” shows that long before Lewis and Clark, or for that matter, any other white “explorer” came to what became North America, the land was crisscrossed east and west, north and south, by major Indian transportation routes, which followed major river systems and the valleys of major mountain ranges. Lastly, the map, “Lewis and Clark Historic Trail,” shows the route taken by the explorers. Because they took directions from Indian tribes they met along their journey, their route very much mirrors that in the map, “Transportation and Travel Routes.”

Lewis arrived in the vicinity of what is now known as Clark's Lookout on August 11, 1805. That same day he saw a lone Indian on horseback. On the previous April 25, the expedition had camped at the confluence of the Yellowstone and Missouri Rivers, where Fort Union was eventually built. From that time until Lewis saw a man he took to be a Shoshone Indian, near what Clark's Lookout, in August, the expedition had not seen another human being. However, the expedition was very much aware of the presence of Indian people, from their first day in what became Montana.

## Overview

In this lesson student will gain experience working with historical maps as cultural artifacts that reflect the views of particular times and places.

1. Students begin by examining the Aaron Arrowsmith Map, used by the Lewis and Clark Expedition, portraying the western United States, c. 1802, as a vast and empty land.
2. Students will then explore the American Indian Tribes, c. 1600, map showing that myriad Indian tribes actually occupied and used all of this vast land, and that in fact it was not empty.
3. As evidence that the land was not empty at the time of the Lewis and Clark Expedition, students will read several pages by historian James Rhonda, which narrates the observations of the expedition members pertaining to the obvious presence of Indian tribes all along the trail.
4. The students will then explore two other maps, “Transportation and Trade Routes,” showing ancient transportation routes of ancient people, traversing North America, and the other showing the route of the Lewis and Clark Expedition, c. 1805. The latter mirrors the former.
5. Students will demonstrate how historical maps as cultural artifacts reflect the views of particular times and places, how cultural assumptions influenced the process of mapping the American West, and what maps can tell us about our world view and cultural aspirations.
6. Students will demonstrate their knowledge of the contemporary culture of one Montana Indian Tribe.

## Materials or Resources Needed

Computers; Internet; Attachments A-G

## Activities and Procedures

### Class Period 1

1. Student: Read before class the selections from Ronda (Attachment A).
2. Teacher: Lead a full class discussion
  - a. Where are the Indians?
  - b. What signs are there that Indians were in the area?
  - c. Why wouldn't the expedition encounter these Indians?
  - d. Where the Indians afraid? Why or why not?
  - e. Why are the expedition leaders afraid?
  - f. Why does the expedition need to meet Indians?
3. Teacher: Break students into eight (8) working groups
  - a. Distribute copies of the following:
    - i. To each group:
      1. 2 copies of the National Archives map reading worksheet (Attachment B)
      2. 1 copy to each student:
        - a. The Aaron Arrowsmith Map of 1802 (Attachment C)
        - b. Lewis and Clark's Historic Trail (Attachment F)
    - b. Lead a brief discussion concerning the maps.
      - i. Bring to students' attention the empty space in the west on Arrowsmith's .
      - ii. According to Ronda's narrative, was the space empty?
      - iii. Re: the Lewis and Clark trail map: How did they know where to go? How did they find their trail?
    - c. Review filling out the worksheet.

### Assessment

- d. Students work in their groups to critique the map in order to fill out the worksheets, one for each map

### Class Period 2

1. Teacher: Have the students reform their groups from the previous class.
  - a. Distribute the following
    - i. To each group: 2 copies of the NA worksheet
    - ii. To each student:
      1. American Indian Tribes, c. 1600 (Attachment D)
      2. Transportation and Trade Routes (Attachment E)
  - b. Lead a full class discussion comparing and contrasting the two sets of maps.

### Assessment

- c. Students work in their groups to critique the map in order to fill out the worksheets, one for each map

### Class Period 3—This class will take place in a computer technology classroom using the Internet

1. Break the students into their previous groups, and assign each group to perform research on the Internet pertaining to one of the seven Montana Indian Reservations and the tribes who live there, as well at the Little Shell Band of Chippewa Indians (who are currently without a reservation).

2. These tribal websites are located at the website: *Montana-Wyoming Tribal Leaders Council*. URL: <http://www.mtwytlc.com/>

## **Class Periods 4 & 5**

### **Assesment**

Students make group presentations on their selected tribes, centered on the following subtopics: Demographics, government, economics, people, schools, and tourist attractions. Provide an overhead projector for student to show the location of their tribes on a Montana map (Attachment G—copy into an overhead transparency)

## **Extensions (Online Materials and Teaching Ads)**

### **Bibliography**

Anti-Defamation League (2005). "American Indian Tribes, c. 1600," *Lewis and Clark: The Hidden Voices, Elementary Level Unit, Students Handouts and Supporting Materials for Teachers*. Map, p. 5. URL: [www.adl.org/education/curriculum\\_connections/elementary\\_handouts.pdf](http://www.adl.org/education/curriculum_connections/elementary_handouts.pdf)

Lewis and Clark's Historic Trail. "Map of the Lewis and Clark Trail." <http://www.lewisclark.net/maps/>

Montana Fish, Wildlife and Park. Clark's Lookout State Park website. [http://fwp.mt.gov/lands/site\\_281963.aspx](http://fwp.mt.gov/lands/site_281963.aspx)

National Endowment for the Humanities. *Mapping the Past*. URL: [http://edsitement.neh.gov/view\\_lesson\\_plan.asp?id=328](http://edsitement.neh.gov/view_lesson_plan.asp?id=328)

Rhonda, James, P. (1984). Chapter 6, "Across the Divide," *Lewis & Clark among the Indians*. Lincoln: University of Nebraska Press, URL: Click on Additional Texts: <http://libtextcenter.unl.edu/lewisandclark/index.html>

Tanner, Helen, "Travel and Transportation Routes." *Encyclopedia of North American Indians*, Houghton Mifflin Company. URL: [http://college.hmco.com/history/readerscomp/naind/html/na\\_039900\\_travelandtra.htm](http://college.hmco.com/history/readerscomp/naind/html/na_039900_travelandtra.htm)

University of Virginia, "The Aaron Arrowsmith Map of 1802," *Exploring the West from Monticello*,. Scroll down the page until the map appears. URL: [http://www.lib.virginia.edu/small/exhibits/lewis\\_clark/planning3.html](http://www.lib.virginia.edu/small/exhibits/lewis_clark/planning3.html).

### **Attachments**

Note: The following attachment uses references that are not considered tribally accurate. The term Atsina is used in reference to Gros Ventre. Atsina is not used by the Gros Ventre to refer to themselves. The term Gros Ventre is also a misnomer, it means "big belly" in French. The Gros Ventre call themselves "AH-AH-NE-NIN" meaning the White Clay People. The term Flathead is probably used here in reference to the Salish. Technically, there is no Flathead tribe. There is a Flathead reservation that includes the Salish, Kootenai, and Pend d' Oreille nations. For more information check with your school librarian for the OPI-produced DVD entitled "Tribes of Montana and How They Got Their Names."

### **Attachment A**

Rhonda, James, P. (1984). Chapter 6, "Across the Divide," *Lewis & Clark among the Indians*, selected text

... as the explorers labored over the grueling Great Falls portage, the captains thought increasingly about finding Shoshone horses. Their growing concern can be measured by an important decision made during the portage. Earlier in the journey, Lewis and Clark had given some thought to sending one canoe and a few men back to St. Louis from the falls carrying news of the party. That plan was now quietly abandoned, partly because it might have discouraged the whole group and, perhaps more important, because "not having seen the Snake Indians or knowing in fact whither to calculate on their friendship or hostility, we have conceived our party sufficiently small." Although it is not clear from the expedition's record whether Sacagawea led the explorers to expect to find the Shoshones near the falls, there certainly were indications that those Indians had been in the area recently. On July 16, one day after the explorers finished the portage, Lewis was taking one of his usual walks along the Missouri when he came upon a large and recent Shoshone camp. Spotting what would later be familiar to him as the cone-shaped Shoshone brush wickiup and also noting much horse sign, Lewis concluded that he had "much hope of meeting with these people shortly."

Convinced that the Shoshones were just days away and could provide both horses and "information relative to the geography of the country," Lewis and Clark made an important decision. On July 18, Clark took an advance party consisting of York, Joseph Field, and John Potts on ahead. Moving quickly, Clark hoped to find the Shoshones before they were frightened by hunters' guns from the larger group. In the days that followed, both Clark's forward team and Lewis's main contingent strained for any hint that their Shoshone search was over. Saturday, July 20, brought more Shoshone signs but no Indians. Early in the morning Lewis saw smoke up Potts' Creek. Unsure of the smoke's significance, the explorer thought it was either accidental or a deliberate Indian signal. According to his journal entry for the day, he learned later that some Shoshones had seen either his or Clark's men, feared they were Blackfoot warriors, and fled from the river. Later the same day Clark's force, painfully working its way up a path filled with sharp rocks and prickly pear along Pryor's Valley Creek, saw a second smoke signal. Eager to let Indians know they were friends, not enemy raiders, Clark and his men took to scattering pieces of clothing, paper, and linen tape along their route. [15] Despite these efforts, the Shoshones seemed as tantalizingly out of reach as their smoke signals.

Frustrated by their failure to contact the Shoshones and increasingly tired by the rigors of a difficult river passage, the expedition pressed on toward the Three Forks. Although the explorers never expected Sacagawea to guide them in the usual sense of the word, they did hope she would recognize some of the country once the expedition entered Shoshone hunting grounds. But it was not until July 22 that the Indian woman began to see country remembered from those days before her kidnapping by Hidatsas. As the main body of the expedition neared Pryor's Valley Creek,

Sacagawea pointed out familiar landmarks and assured Lewis that this was "the river on which her relations live[d], and that the three forks [were] at no great distance." Tacitly admitting just how worried the whole Corps of Discovery was at not yet finding the Indians, Lewis wrote that Sacagawea's news "cheered the sperits of the party who now begin to console themselves with the anticipation of shortly seeing the head of the missouri yet unknown to the civilized world." Later that evening, with both the advance party and the main body reunited, Lewis and Clark planned strategy for what they felt was an imminent meeting with the Shoshones. Believing that the Indians would be found at Three Forks, the captains decided to send Clark again with a small group to reconnoiter the route and make initial contact.

Excited by the prospect that their Shoshone quest might soon be ended and that Indian horses would carry them over an easy portage to Pacific waters, the two groups set out the next morning. Clark took with him Robert Frazer, Joseph and Reuben Field, and Toussaint Charbonneau. To reassure Indians that they were friends, Lewis ordered that small American flags fly from every canoe. While Clark followed Indian paths toward Three Forks, Lewis and the boats pressed upriver. Each group found the going difficult and exhausting. Hiking over broken terrain filled with sharp rocks and prickly pear, Clark's men suffered twisted ankles and lacerated feet. The boat crews had it no less easy. The Missouri was now a narrow channel choked with willow islands, rocky shallows, and unexpected rapids. Towing their craft from the shore exposed the men's moccasined feet to the needle spines of the prickly pear. Working boats in the water became a back-breaking, bone-chilling enterprise. Ordway understated the obvious when he wrote, "The party in general are much fatigued." But swollen feet and aching bones would have been gladly accepted had the effort produced a Shoshone encounter. When Clark reached Three Forks on July 25, he found a fire-blackened prairie and horse tracks but no Indians. Two days later Lewis and the main body came to Three Forks, found Clark's note detailing what he had discovered thus far, and saw for themselves that the valley held only silence.

The Three Forks of the Missouri was what Lewis described it to be, "an essential point in the geography of this western part of the Continent." But one of the essentials was missing. Without Indian horses the expedition would be stranded on the wrong side of the Great Divide. Facing a second winter east of the mountains, on short rations and unsure of the route ahead, the expedition was at a desperate point. Lewis put it bluntly: "We begin to feel considerable anxiety with respect to the Snake Indians. If we do not find them or some other nation who have horses I fear the successful issue of our voyage will be very doubtful or at all events much more difficult in it's accomplishment." [18] The explorers did not understand that Shoshone and Flathead bands did not come across the mountains and into the Three Forks region until September. At the very moment when the worried captains were holding talks plotting what to do next, the Shoshones and Flatheads were still busy fishing along the Lemhi and Salmon rivers.

The expedition camped at Three Forks, where Sacagawea had been kidnapped from a Shoshone band some five years earlier. It was a time to treat blistered and infected feet, repair clothing and moccasins, and dry dampened papers and trade goods. But the most important task at Three Forks was formulation of a plan to locate the elusive Shoshones. Perhaps guided by information supplied by Sacagawea, the explorers now believed the Indians were either further up the Jefferson River or across the mountains still fishing. Wherever they were, they had to be found. Using a tactic employed before, Lewis and Clark decided to send a scouting party ahead while the main group continued up the Jefferson. Since Clark was still recovering from an infection caused by prickly pear punctures, Lewis led the scouts.

The first week of August 1805 must have seemed an eternity to the frustrated and exhausted men of the expedition. Everything that could go awry did. Laboring up the Jefferson in a channel that was barely navigable, Clark's boat crews slipped in the mud, tripped over hidden rocks, and spent hours waist-deep in cold water. Men who usually did not complain in the face of hardship were now "so much fortieged that they wished much that navigation was at an end that they might go by land." Canoes overturned, tow ropes broke, and the air was blue with tough talk. As a last straw, a beaver had gnawed through the green willow branch holding a message from Lewis, causing the boats to make a needless and painful detour up the Big Hole (Wisdom) River. And George Shannon got lost on a hunting trek up the Big Hole. The efforts of Lewis's scouting party to locate the Shoshones were no more successful than previous ones. There were signs of Indian activity, but as before they yielded neither people nor horses. When the two captains again joined forces on August 6 and proceeded up the Jefferson, they had to face some harsh realities. Several men, including Clark and Whitehouse, were injured and in pain, while many others were near exhaustion. Valuable trade goods, medicine, and powder were wet and damaged. Food supplies were uncertain. And above all, there was the inescapable fact that unless the expedition found horses very soon it would have to pack only a fraction of its supplies across the divide and look for a place to winter in mountains known for their scarcity of game. The men's spirits and prospects would not be as low again until the bitter days in the snows of the Lolo Trail.

These bleak prospects began to change on August 8. With the explorers just below the mouth of the Ruby (Philanthropy) River, Sacagawea recognized "the point of a high plain to our right which she informed us was not very distant from the summer retreat of her nation on a river beyond the mountains which runs to the west." Known to Indians as the Beaver's Head because it reminded them of a swimming beaver, the rock brought both hope and a sense of urgency to the expedition. "As it is now all important with us to meet those people as soon as possible," the captains decided to once again send Lewis on ahead with George Drouillard, Hugh McNeal, and John Shields. Lewis vowed to find horses if it took a month of hard travel. On the next morning, August 9, Lewis and his men swung on their packs and began to follow the Jefferson River toward the mountains. The whole future of the expedition depended on Lewis's success in finding the Shoshones and trading for horses in something less than a month.

All day on August 9, Lewis and his men tracked along the Jefferson. Seeing the river "very crooked much divided by islands, shallow, rocky in many places and very rapid," Lewis worried that Clark's boats might not be able to make the passage. On the following day the explorers "fel in with a plain Indian road" which took them past Rattlesnake Cliffs to a fork in the Beaverhead River. Because the path also forked and Lewis did not want to waste time on the wrong trail, he dispatched Drouillard up one way while Shields took the other. Sensing that this fork also marked the end of navigable waters, Lewis left a note for Clark telling him to go no further until the advance party returned. Lewis and his men now set out along Horse Prairie Creek, a small stream that flowed from the West. Horse Prairie Creek led the explorers into Shoshone Cove, described by Lewis as one of the "handsomest" coves he had ever seen. Camping that night in the cove, Lewis and his men ate venison roasted over a willow brush fire and wondered what lay beyond the dividing ridge.

Sunday, August 11, proved to be one of the most important days for the expedition. It was a day equally important for the Shoshones of Cameahwait's band camped over the divide along the Lemhi River. Soon after Lewis and his men set out from their camp in Shoshone Cove the Indian trail vanished in dense sagebrush. Anxious not to miss what proved to be Lemhi Pass over the Beaverhead Mountains, Lewis ordered Drouillard to walk on the captain's right flank while Shields would cover the left. McNeal was to remain with Lewis as the whole formation moved

slowly through the cove and toward the pass. Five miles of this maneuver got Lewis closer to Lemhi Pass, but it still seemed no nearer to the Shoshones. Then suddenly, some two miles off, Lewis spotted an Indian horse and rider cantering toward him. With the aid of his small telescope, Lewis identified the Indian as a Shoshone. The armed warrior was riding an "ellegant" horse and had not yet seen the Americans. Overjoyed at the prospect of finally meeting the Shoshones, Lewis walked slowly toward the Indian. The explorer was certain that once the Shoshone saw his white skin any fears would disappear. With about a mile now separating the two the Indian stopped and Lewis is likewise halted. Determined to make some friendly gesture, Lewis took his blanket and waved it three times in the air. Perhaps Drouillard had told him that this was the accepted sign for peaceful conversation between strangers. But the Shoshone apparently discounted Lewis's signal and watched with mounting suspicion as Drouillard and Shields drew closer. Unable to catch the attention of either man, Lewis feared that their continued march would frighten the Indian and dash any hopes of a friendly meeting. Lewis took a few strands of beads, a mirror, and some other trade items and began to walk alone toward the still-mounted Indian. When the men were no more than two hundred paces apart, the Indian slowly turned his horse and began to ride away. In desperation Lewis shouted out the word "tab-ba-bone," which he believed was Shoshone for whiteman. The explorer knew that Drouillard and Shields had to be stopped or all would be lost. Risking a shout and some vigorous waving, Lewis commanded both men to halt. Drouillard obeyed but Shields evidently did not see the signal. The Indian moved off a bit more and then stopped a second time. With steady determination Lewis resumed walking toward the man, again saying "tab-ba-bone," holding up the trade goods, and even stripping up his shirt sleeves to show white skin. But none of this worked and when the two were no more than one hundred paces apart, the Indian whipped up his horse and vanished into the willow brush.

"With him," wrote Lewis, "vanished all my hopes of obtaining horses for the present." Depressed and angry, Lewis rounded up his men and "could not forbare abraiding them a little for their want of attention and imprudence on this occasion." Although Lewis blamed Drouillard and Shields for the failure at Shoshone Cove, other factors were also at work. The Lemhi Shoshones had just suffered a punishing raid at the hands of Atsina warriors and were bound to view any stranger with considerable suspicion. More important, there was the matter of the word "tab-ba-bone." Lewis had probably asked either Charbonneau or Sacagawea for a word meaning "whiteman." Since that word did not exist in the Shoshone vocabulary, the explorer was given the term for stranger or foreigner. The Indian kinship world was divided between relatives who were friends and strangers who were potential enemies. Shouting "tab-ba-bone" to an already fearful Shoshone was hardly the way to begin a successful talk.

Knowing that the day's opportunity was lost, Lewis decided to pause in the cove for breakfast. While the rest of the men cooked, Lewis prepared a small parcel of beads, moccasin awls, paint, and a mirror. Tying the goods to a pole stuck in the ground near the campfire, Lewis hoped the gifts would attract Shoshone attention and convince them that the strangers were interested in trading, not raiding. A sudden rain shower made following the Shoshone's tracks impossible. Wet grass hampered walking and a maze of horse prints made deciding which track to follow difficult and frustrating. Camping that night at the head of Shoshone Cove, Lewis may well have wondered whether the Shoshones would forever remain just beyond his grasp.

For the Lemhi Shoshones of Cameahwait's band, August 11, 1805, had seemed like any other day in late summer. Groups of women and children were out on the prairies digging roots. Others were busy at fish weirs or gigging for salmon with sharp, barbed sticks. Most men were occupied with hunting or tending to the needs of horses and weapons. One man who had been out riding near a creek on the other side of the mountains saw strangers whose faces he had described as

"pale as ashes." But the report seemed preposterous and after some talk it was dismissed as an idle boast. What counted that day was that the band would soon join Flathead friends in journeying toward the Three Forks for the buffalo season. They would no longer be ágaideka'a, or salmon eaters, but kutsendeka'a, those who ate the buffalo. There would be danger from enemies like the Atsinas and Blackfeet, but there would also be fresh meat to end days of near starvation. That anything might alter the familiar seasonal rhythm was almost unthinkable.

Lewis expected the next day to bring the long-hoped-for Shoshone encounter. Early that morning Lewis sent George Drouillard out to track. Continuing on the trail as it led toward Lemhi Pass, Lewis saw places where Indian women had been digging roots. Brush lodges were also signs that the Shoshones were near. Although Lewis's party did not find the Shoshones on August 12, it was a memorable day. Near the crest of the pass the explorers found "the most distant fountain of the waters of the Mighty Missouri." Later recalling McNeal standing astride the headwaters creek, Lewis exalted that "thus far I had accomplished one of those great objects on which my mind has been unalterably fixed for many years." After drinking from the stream and resting for a moment, Lewis and his men crossed the Continental Divide—the first Americans to make the passage—and stood looking at the Bitterroot Mountains. Not even those "immense ranges of high mountains still to the West of us with their tops partially covered with snow" could dampen Lewis's enthusiasm as he drank at the Lemhi River and for the first time tasted western waters. For all the glory and excitement of the day, Lewis must have known that the expedition's essential problem remained unsolved. Seeing one Shoshone, observing many Indian signs, and crossing the divide did not bring horses into the explorers' corral.

**Attachment B**  
**National Archives Map Analysis Worksheet**

1.	TYPE OF MAP (Check one): <input type="checkbox"/> Raised relief map <input type="checkbox"/> Topographic map <input type="checkbox"/> Political map <input type="checkbox"/> Contour-line map <input type="checkbox"/> Natural resource map <input type="checkbox"/> Military map <input type="checkbox"/> Bird's-eye view <input type="checkbox"/> Artifact map <input type="checkbox"/> Satellite photograph/mosaic <input type="checkbox"/> Pictograph <input type="checkbox"/> Weather map <input type="checkbox"/> Other (                      )
2.	UNIQUE PHYSICAL QUALITIES OF THE MAP (Check one or more): <input type="checkbox"/> Compass <input type="checkbox"/> Handwritten <input type="checkbox"/> Date <input type="checkbox"/> Notations <input type="checkbox"/> Scale <input type="checkbox"/> Name of mapmaker <input type="checkbox"/> Title <input type="checkbox"/> Legend (key) <input type="checkbox"/> Other
3.	DATE OF MAP: _____
4.	CREATOR OF THE MAP: _____
5.	WHERE WAS THE MAP PRODUCED? _____
6.	MAP INFORMATION  A. List three things in this map that you think are important: 1. _____ 2. _____ 3. _____ B. Why do you think this map was drawn? _____ _____ C. What evidence in the map suggests why it was drawn? _____ _____ D. What information does the map add to the textbook's account of this event? _____ _____ E. Does the information in this map support or contradict information that you have read about this event? Explain. _____ _____ F. Write a question to the mapmaker that is left unanswered by this map. _____ _____

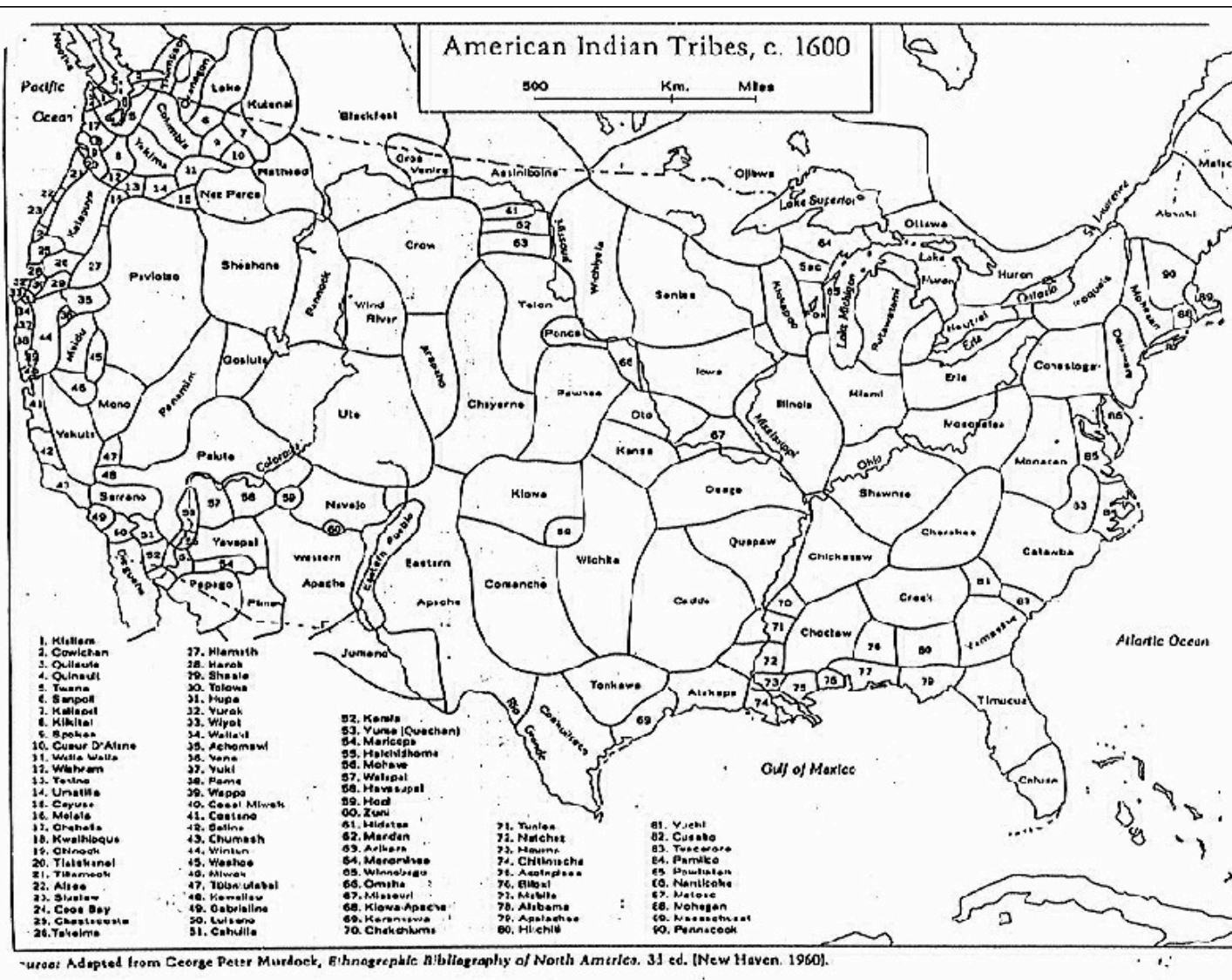
**Education Staff, National Archives and Records Administration, Washington, DC**

**Attachment C**

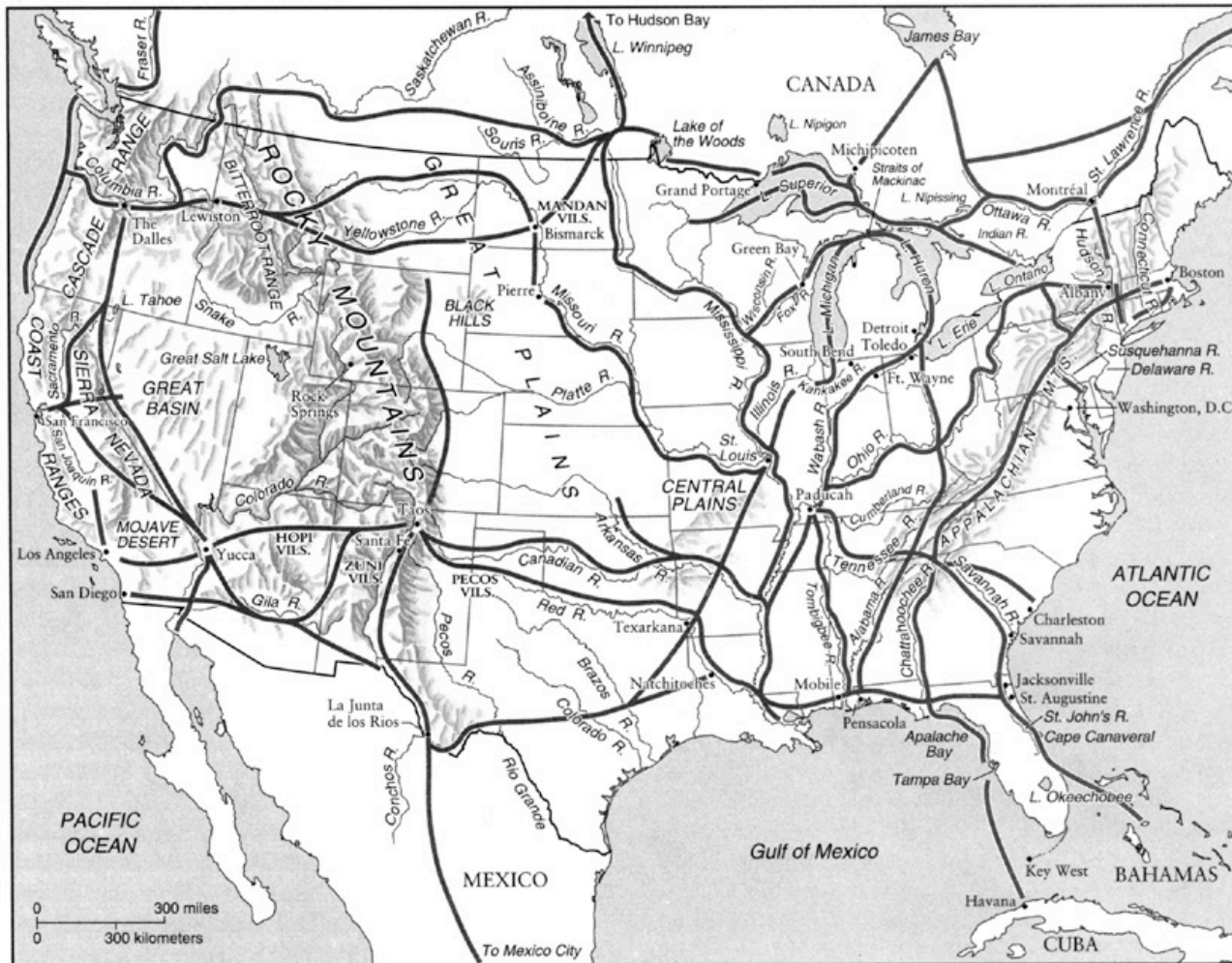
Aaron Arrowsmith's Map of North America, 1795 with additions to 1802.



# Attachment D

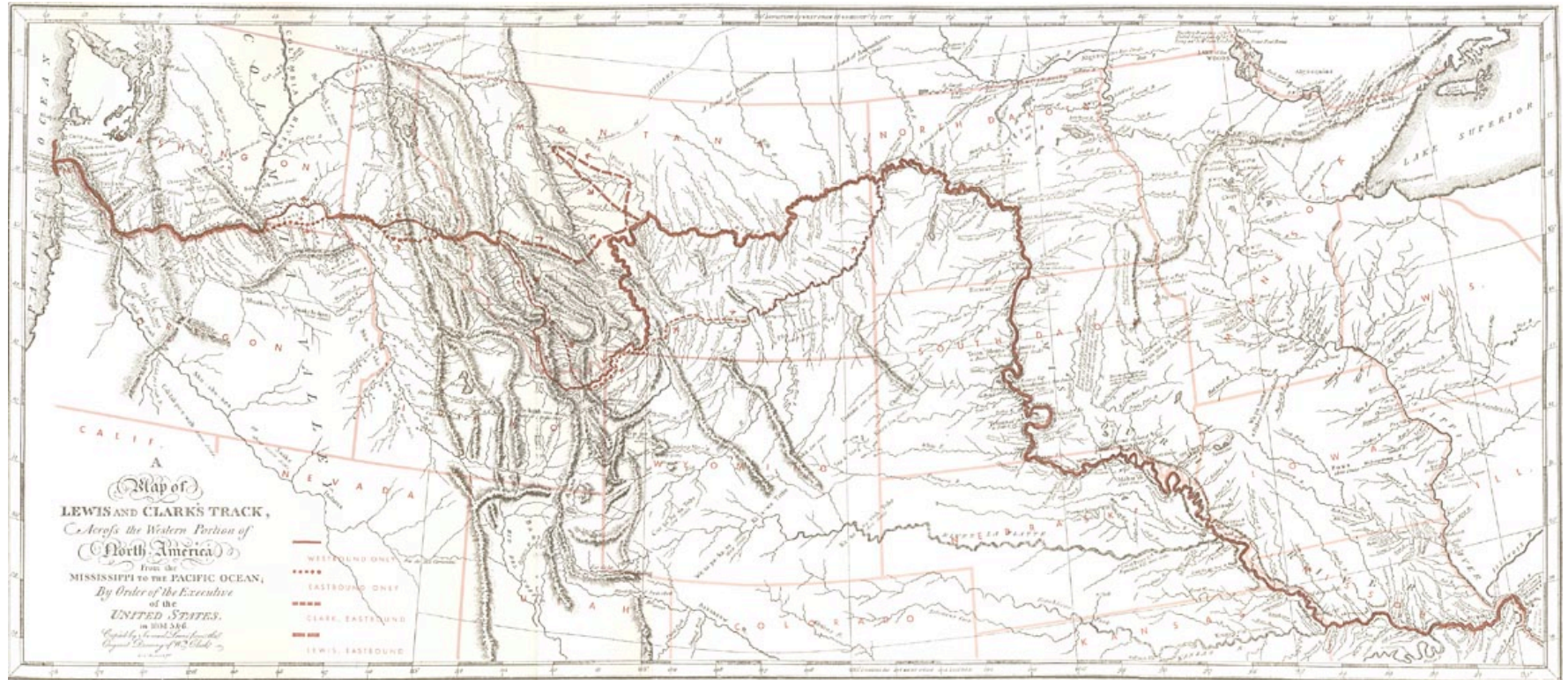


**Attachment E**  
**Travel and Transportation Routes**



Sanderson Associates

**Attachment F**  
**Lewis and Clark's Historic Trail**



**Attachment G**

American Indian Reservations in Montana – Map, By Montana Natural Resource Information System

